

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT  
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 3.

No. 23. Vol. XXX.

Saturday, June 6, 1863.

Price One Penny.

## ZION—PAST, PRESENT, AND FUTURE.

The term Zion is variously applied in Scripture. It sometimes refers to a people, at others to a city and the land containing it, sometimes to a hill near Jerusalem, and at others to the district of country around it. In its correct and proper sense, Zion means *"the pure in heart."*

This name was first applied to the people of God in the days of Enoch, "the seventh from Adam." The city which they built was also called Zion. The following account of this city and people is taken from the prophecy of Enoch, which was revealed to the Prophet Joseph Smith:—

"And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness; even Zion. And it came to pass that Enoch talked with the Lord; and he said

unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord shewed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode forever."

"And the Lord shewed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED."

The name of Zion was also applied to the people of God in after times; and in the days of King David to the

place where the ark of the covenant was deposited, doubtless, because there the priests of God ministered, and there the people of God came to worship. This was a hill at the south of Jerusalem, which has since been ploughed over for agricultural purposes, in fulfilment of the words of the Prophet Micah, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us; none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Micah iii, 11, 12.)

Upon "the holy hill of Zion" the services of the Mosaic law were performed with great splendor, amid the rejoicings of a people who were blessed above all others. Prophets declared the word of the Lord to them, divinely appointed priests ministered to them, and they were ruled over by a king who was the anointed of the Lord. But the glory of the ancient Zion has faded. Israel is scattered and dispersed among all nations. The sons of Levi no longer offer an acceptable sacrifice. The ark of the covenant is gone. The temple of the Most High is in ruins, and the mosque of the Mussulman stands in its place. The voice of prophecy is heard no more in Judah. The horn of anointing is empty and broken. The spirit of the ancient worship has fled, and the dry and mouldy form to which Judah still clings, bears but a faint resemblance to the holy rites which lived and glowed in the light of God. All this was foreseen by the Prophets, and repeatedly proclaimed to Israel as the sure consequence of their disobedience to the word of the Lord.

But the Prophets who predicted the ruin of ancient Zion in Judea, also beheld the building up of a more glorious Zion in the latter-days. But the locality of the Latter-day Zion was not to be the same as the Zion of the time of David. He says himself it shall be "on the sides of the north," (48th Psalm, 2nd verse) while the Zion of his time was at the south of

Jerusalem, which is in the southern part of the Holy Land. Isaiah, while writing at Jerusalem, describes it in the 33rd chap., 17th verse, as "a land that is very far off," and in the 18th chap., as a land "beyond the rivers of Ethiopia." The glory of the Latter-day Zion is to be greater beyond comparison than that of the Zion of Palestine. It is to be built up by a people gathered out of all nations, whose united skill, under the inspiration of God, will make it "the joy of the whole earth." Its temples, palaces, and public buildings, are to be resplendent with gold and precious stones. All the riches of the earth are to contribute to its beauty. Its people are to be "the pure in heart," whose leaders will be "the ministers of God." Upon their dwelling places and their assemblies a cloud will rest by day, and the shining of a flaming fire by night. Here the King, the Lord Jesus, is to come in his glory, and from thence the law is to go forth to govern all the earth. (See 4th, 54th, 60th, 61st, and 62nd chapters of Isaiah).

The Prophet Joseph Smith was called of God to commence the work of building up the Latter-day Zion. God revealed to him the principles of the Gospel, the practice of which will make men pure in heart, showed him the plan of the gathering, and the spot where the city of Zion is to be built, and inspired him with divine wisdom to direct the work in its general bearings and its principal details, so that it might be carried on to a certain consummation. The Latter-day Saints, under the direction of the Prophet Brigham, are at work diligently carrying out the plans laid down by the Prophet Joseph.

The people of God are called Zion wherever they are gathered together, and the land whereon they dwell is called the land of Zion. America is the land whereon the Zion of Enoch was built, and therefore the Lord has commanded his people in the present day to gather upon that land, to build up the Latter-day Zion. The whole continent of America may therefore be properly called the land of Zion, and every city inhabited by the Saints a city of Zion. But the city, the

central Stake of Zion, where the great Temple will be built, upon which the glory of God shall rest, where the ordinances of salvation for the living and the dead shall be administered in their fulness, and where the Son of Man shall appear in his glory, is to be built in Jackson county, in the State of Missouri. The spot for this sacred city and temple was consecrated and dedicated to God on the 2nd August, 1831. But the Saints were not permitted to build them up, in consequence of their neglect to carry out fully the commandments of the Lord revealed through the Prophet Joseph. They had not yet become the pure in heart, they did not faithfully follow the counsel of God, and therefore, as Joseph predicted, they were driven from city to city, and but few of them now stand to receive an inheritance. (Doc. & Cov., sec. 29, par. 8.) The locations upon which they have settled since being driven from Missouri, are called Stakes of Zion.

The trials and sufferings through which the Saints have been called to pass, have served to draw them nearer to the Lord, and to make them more obedient to his will. They are more united, more faithful, and have a more rational understanding of true principles, than they have ever had since the commencement of the Lord's work. Although far away from the centre Stake of Zion, there is really more of the spirit of Zion among them than they enjoyed when nearer to it. Zion has gone up "into the high mountain." The Lord is bringing her children from the east, and gathering them from the west; he is saying to the north, "give up, and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth." The house of the Lord is being established "in the top of the mountains," and people from all nations are "saying come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." The "little one" has become "a thousand," and "the small one" is becoming "a strong nation," for "the time to favor Zion, yea, the set time has come."

(See Isaiah xl, 9, xliii, 6, lx, 22; Micah iv, 2.)

The Lord brings good out of evil. The chastisement he has brought upon Zion has been for her purification, and consequent strength and beauty. When his people would not hearken to his voice, he suffered them to be driven from the chosen spot, and caused them to pass through much tribulation, but "after tribulation cometh the blessing." Their exodus from the borders of the Gentiles, and their flight to the mountains, has developed their fortitude and perseverance, increased their faith, and given them an experience that is invaluable, and that can never be forgotten. God has taken Zion into the chambers of the mountains, where she may "hide herself for a little season until the indignation be overpast." He used the United States as a rod for the back of his people, but now he is breaking the rod that smote them, and while their enemies afar off are being wasted away, the Lord is comforting Zion, and preparing her to return with gladness and build up the "waste places."

When the Prophets speak of Zion, and paint in glowing colors her beauty and magnificence, her priceless gems and precious ornaments, pearly gates and golden pavements, her royal palaces and sacred temples; when they describe her heavenly peace, her glorious light, and world-wide power, and talk of kings coming to behold the brightness of her rising, and of terror coming upon all her foes, they are depicting the Zion of the future. The spirit of the ancient Prophets rests upon the modern Saints, and many of them have seen Zion in her perfection by the light of the prophetic fire. But the Zion of the present is not like that which they have beheld. For Zion is not yet "purified by the spirit of judgment and by the spirit of burning." She has not yet come forth from the fiery trial. The pure gold is still mixed with the "dross" and the "tin." Utah, Zion's retreat, where the "place of her defence is the munitions of rocks," is like the crucible into which fresh metal is being continually cast. It is God's place of preparation. It is the shore upon



which the Gospel net is drawn with all kinds of fish. It is the Lord's threshing floor, where the wheat must be separated from the straw and the chaff, and be made ready for his garner.

It is in this light that those who gather to the bosom of the Church must view the Zion of the present. They must not expect to see Zion sanctified and perfect, "fair as the moon, clear as the sun, and terrible as an army with banners." Zion is not yet built up; they must go for the purpose of helping on the building. We are called now to the *work*, by and by we shall have the *reward*. "Say ye unto the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, but his work is before him."

Those who gather to Zion in Utah must expect to find all kinds of people and various kinds of trial. For they themselves are "new metal;" ore fresh brought forth from the mine of the world. They take with them much dross which will have to be purged away;—old traditions, Gentile habits, foolish notions, which must be separated from them before they can receive the inheritance of the pure in heart. Therefore they must not expect everything to be brought to their standard, but rather that they will have to come to the standard of Zion. Neither should they judge Zion by the dross which she is continually casting off. The great mass is pure metal, but the refuse is not yet all removed. They who have eyes to see will discern the true gold from the worthless scales that yet cling to it, and will rejoice in its value and excellence.

The Saints in Zion have, during the past few years, made astonishing progress towards that perfection which will entitle them to an inheritance in Zion. Principles which the Church once failed to practise even when given by commandment, are now being carried out when delivered as counsel. The various Quorums of the Priesthood understand more of the general duties and particular functions of their respective offices, and are more energetic in the performance of them than ever before. Litigation, High Council trials, and Bishops' courts, are com-

paratively unknown, and "the more excellent way" for the settlement of difficulties—by private agreement and the aid of the teachers—has almost superseded them. The law of Tithing is being generally complied with. Private interests are sinking before a more important object—public welfare. Education is taking its proper place in the considerations of the community. A healthy and life-prolonging system of diet is being introduced. Celestial marriage, with its sacred relations and numerous obligations, is being entered into with an increasing sense of its purity and importance. Beauty, symmetry, and taste are being united to utility, art is cultivated, science encouraged. The Spirit of the Lord, which fosters everything that is for the pleasure, welfare, and perfection of man, is increasing upon the people, and the importance of the consecration law, over which the Church stumbled in the beginning, is being generally felt and comprehended.

Thus Zion is rising, shaking herself from the dust of her follies, loosing the bands of Gentile power and worldly influence from her neck, clothing herself with her beautiful garments, and preparing to sit upon her throne in the place of her first habitation, and reign as Queen of the earth. God is wasting away her enemies, and returning to them double for all the shame they have heaped upon her, and ere long "the ransomed of the Lord shall return and come to Zion," even to the centre Stake, "with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Rejoice, O Zion, thou persecuted and afflicted one, for the days of thy mourning are ended. The right hand of thy King shall strengthen thee, and his smile shall comfort thee. Thou shalt come down from thy hiding place in the strength of thy majesty, the lightning of thine eyes shall cause thy foes to tremble, and the uttering of thy voice shall make the earth joyful. For peace dwells in thy heart, and glad tidings make thy words sweet with melody. Thy dwelling place shall be beautified with precious things,



and shall ring with the song of rejoicing and praise. The glory of the Highest shall overspread thee, and thou shalt never more be moved out of thy place! The heavens are moved at the sound of thy preparation, and the Zion from above is making ready

to meet thee on the spot where Eden bloomed. There shall the holy ones be gathered together, and there shall thy Redeemer and thy King descend and make his abode with thee forever!

CHARLES W. PENROSE.

## A PREMIUM ON MARRIAGE.

A correspondent in Iowa has forwarded to us a printed report of William Brewster, Treasurer of a MARRIAGE FUND ASSOCIATION—a society which has been organized in Boston for the correction of the evils which flourish in that pious region. It seems that there is a class of persons in that city who are afraid, from all they see, that the institution of marriage is liable to become extinct, so, to avert such a calamity, they have organized a Marriage Mutual Protection Society. In relation to the nature and objects to be accomplished by the Society, Mr. Brewster says:—

"The growing tendency of our young men toward celibacy, and the crime of abortion which, worse than a pestilence, is destroying the health of woman, and giving to even those children that are allowed to live, weak and debilitated organizations, through which the soul can imperfectly develop itself, thereby sapping the very life of the nation—is arousing all thinking minds to the imperative necessity of some remedy that shall reach this wide-spread and rapidly-growing evil. It is for that purpose that this society is organized. To it belong minds that have given the best part of their lives to the consideration of this and kindred subjects. They themselves have subscribed the sum of \$10,000, and intend to devote their time, talents, and money to promote these reforms, and now solicit subscriptions from all who are interested in this work to check the growth of crime, misery, and pauperism, and increase the population and wealth of our country."

Mr. Brewster states the case very broadly, and there is no mistaking his language. The organization of a So-

ciety in Boston with such objects, is an admission of an utterly rotten condition of affairs there, and we are almost surprised at the papers giving it any publicity. We would like to know how many of the members of this Society are desirous that the General Government should take the case of the "Mormons" in hand, and crush out their peculiar institution? If there are some members who "have given the best part of their lives to the consideration of this and kindred subjects," the institutions of Utah must have come under their notice, and some examination been made of their working and results; and if so, have they used their influence to check the persecution and abuse to which we have been subjected? If the institutions of Utah have not received attention from this society, they should be examined by its members, for here we are entirely free from the evils which Mr. Brewster describes and deplores. Certainly the means which are used here to produce an exemption from those evils, are not to be sneered at and deemed unworthy of notice. If celibacy and abortion are working out such dreadful results, that a few philanthropists feel it incumbent upon them to exert themselves to make the institution of marriage honorable, and have subscribed \$10,000, and "intend to devote their time, talents, and money to promote these reforms," the subject demands serious consideration, and should be thoroughly canvassed.

But who would believe, if they were not conversant with what has occurred in this nation, that in the same Republic where this society exists, the Representatives of the people, in Congress assembled, have passed an

unconstitutional law which makes it punishable for men and women to enter into honorable wedlock, as did Abraham, the father of the faithful and the friend of God, and other holy and pure men whom God loved, and honored with peculiar marks of his divine favor? On the one hand the nation, through its Representatives, exerting itself to the uttermost to crush out matrimony, and make it odious and even criminal, and on the other, a Society in the midst of a city, which is one of its acknowledged centres of enlightenment, holding out rewards to encourage marriage, through the well-founded fear that the institution is likely to become extinct!

The Treasurer states that "any one can become a life member by paying either at once or by instalments, the sum of one hundred dollars, which entitles him to a Marriage Portion of five hundred dollars at the end of one year from the date of payment, if married at that time, or from the date of marriage if married afterward, but none shall receive the \$500 until married, as the purpose is to bring about a better social condition." This is the reward that the Society in Boston holds out to encourage marriage in that region—a marriage portion of \$500. Just the maximum amount of fine which the Act of Congress says the people of Utah shall pay if they marry more than the Senators and Representatives think is proper for them, with the addition of an imprisonment not exceeding five years! The members of the Boston Society see many evils in celibacy: they wish them checked; but members of Congress do not. They would rather see

all the men and women of Utah celibates, than to see them married as they are now. They would rather see abortion performing its fell work, than that children should abound as they do here. But this Marriage-Fund Association entertains a more reasonable view of what constitutes the life of the nation. The Treasurer says:—"If both husband and wife are life members, they shall receive at the end of the first year \$100 for each child born to them during the year, with interest from the birth of the child, and \$100 on the birth of each subsequent child. There shall also be deposited or invested by the Association, at the birth of each child, the sum of \$100 in its own name, to accumulate until it is of legal age, and the parents shall receive for the support and education of each child, born after the date of membership, \$100 annually until it is ten years old."

These are the premiums they find it necessary to offer to encourage child-bearing! A horrible condition of things to contemplate, that a people who boast of their enlightenment and advancement in all the arts of civilization, should have to be induced, by monetary considerations, to preserve the lives of their offspring! Every feeling so thoroughly deadened by the accursed practices and influences of the age, that Nature's voice is stifled and cannot be heard. Can any one wonder that God, seeing the depth to which degraded humanity has fallen, should reveal his will and give his commands that a remnant might be saved, and purity and virtue find advocates among men?—*Deseret Evening News.*

### THE IRISH CHURCH ESTABLISHMENT.

The persistent attempts of the Fenians to accomplish something against England, and the outrages committed by, or attributed to them, have stirred up the British Parliament to discuss some measures for the amelioration of the condition of Ireland. One of the first wrongs to which attention

has been directed, is the Church Establishment. Both parties in Parliament admit there is cause of complaint concerning it, but they disagree as to the extent of that cause, and the remedial means which should be adopted to remove it. Indeed, some of the extreme Tory party hold

that the Establishment should be maintained at all hazards, and upheld for the benefit of the Saxon or Protestant element, against the Celtic or Roman Catholic. The subject still occupies the attention of both the House of Lords and House of Commons, for, by the dispatches yesterday, it was matter for discussion in each House.

The Church Establishment of Ireland would certainly be viewed in this country as a most enormous and national evil. It taxes industry to support idleness. It tithes over five millions of people for the benefit of perhaps a couple of hundred thousand. It compels every man of every shade of religious faith in the country to pay for the maintenance of a religion which is believed in only by a few, and which the rest look upon as worse than a mockery—a delusion, a snare, and a mass of errors upheld by act of Parliament and forced upon the people.

The inhabitants of Ireland are Roman Catholic and Protestant, being, probably, three and a half millions of the former to one and a half millions of the latter. But the Protestants are subdivided into Episcopalians, Presbyterians, Methodist, Baptist, Unitarians, Quakers, and a few other sects who number, however, but few believers. Of the different sects of Protestantism the Episcopalians are far from being the most numerous. Yet they are the only ones who directly derive benefit from the tithe-rent charge of the country. Other sects are endowed to a greater or less extent from Government: the Presbyterians receive a *regium donum*, or "Kingly Gift," for their ministers; so, we believe, do some of the Methodists; and even the Roman Catholics enjoy the Government bounty to a degree, such as the endowment of Maynooth College. But all the people of Ireland who own, hold, or occupy, as proprietors or lessees, a foot of soil in that island, pay into the revenue of the Established Church. In this way it is asserted that £12,000,000 sterling, a sum nearly equal to \$60,000,000 in gold, is collected from an impoverished people, who are so poor that in many instances they

do not possess the common necessities of life.

Here is a tithing forced upon millions of people to support a faith which they disbelieve, despise, and hate. If this tithing had continued to be paid as it had to be at one time—when the parson would take the tenth sheaf of wheat, or bushel of potatoes, from the field, and the tenth pig from the pen—the entire people would have risen against it *en masse* ere this, for ideas have grown since that day, even though the people still remain poor, down-trodden, and unarmed. But a law providing for a composition for tithes was first tried; and subsequently a fixed amount, equal to three-fourths of the original sum, to be paid by those having a perpetual interest in the land, who, in turn, exact it from their tenants. Thus it is paid by all, without the bulk of the people knowing to what amount they are taxed, it being an indirect tax; though they do know that they are taxed to sustain the Established Church. This is partly the cause of the discontent which exists concerning the Establishment. The hierarchy, generally, lead lives of indolence and extravagance. The work of their ministry is, in nearly every instance, performed by under-paid and over-worked curates; while rectors, vicars, deans, arch-deans, bishops, and arch-bishops, live on the fat things of the land, dress richly, and indulge in a style of extravagance which stands in glaring contrast by the side of their miserably poor parishioners. The ministers of other Protestant sects, and the Roman Catholic priests, are generally hard-working men, who are not over-well paid; and this difference between the indolence and luxury of the priests of the few, with the industry and economy of the priests of the many, is another cause which makes the Episcopal hierarchy hateful in the eyes of the people. A writer recently speaks concerning this English Church Establishment in Ireland, in the following succinct and correct terms:—

"The Hierarchy of the Irish Church consists at present of two Archbishops—the Archbishop of Armagh and the Archbishop of Dublin—and ten Bishops. The beneficed clergy are 1400



exclusive of deans, prebendaries, and other ecclesiastical dignitaries. The number of parishes in Ireland is about 2400, most of which have their parish churches; but in some of these there is often not a score of Protestants, while the Roman Catholics in them are counted by hundreds or thousands. Every parish in Ireland is provided with a clergyman, but as the number of clergymen is not equal to the number of parishes, in the numerous instances, one clergyman has the spiritual care of two or three parishes. In certain parishes where divine service is regularly performed in the places of worship belonging to the Establishment, the congregation might be counted upon the fingers, and there are cases in which, besides the clergyman and the clerk, no worshippers present themselves when the edifices are opened for the performance of the service."

The present temper of the British House of Commons seems to be to sweep this Establishment from existence, but in their attempting to do so they are likely to have a severe struggle. Many of the Tory party look upon it as the entering wedge of a series of revolutionary changes which may dis sever the connection now existing between Church and State in

Britain, and be the precursor of still more serious results. The whole of the wealth drawn from the people to sustain it, does not go directly to do so, many of the large landed proprietors being benefitted by the tithe-rent charge. For this they are likely to struggle. Thus there are contending, on the one side, the whole hierarchy of the Anglican Church, and the more conservative of the Tory party, aided by much of the wealth and influence of Episcopal Ireland and England; and on the other side, the Liberal portion of Parliament, the Reform League of Britain, and thousands who, terrified by Fenianism, desire to throw any sop to the Fenian Cerberus to obtain peace and quiet.

But supposing the latter party should succeed in disendowing the Church Establishment in Ireland, will it satisfy the disaffected among the Irish? It does not seem likely. The unjust landlord and tenant law, and other things which are deemed oppressive, have to be removed; and then there is a large portion of the Irish who declare they will be satisfied with nothing short of a total severance from England, and the establishment of a republican government in Ireland.—*Deseret Evening News.*

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 6, 1868.

### ✓ COUNSEL TO EMIGRANTS.

MANY of the Saints are about to pass through scenes and circumstances which will be new and strange to them. The passage to Utah, though much easier than formerly, is still long and tedious; yet it is full of variety. It can be made either a pleasure trip or a journey of troubles. This depends upon the dispositions of the travellers, and the spirit by which they are actuated. A cheerful and contented disposition will make many rough places smooth, and many crooked places straight, and the spirit of the everlasting Gospel will bring comfort and peace in the midst of the greatest difficulties. Not that there are

many great difficulties on the journey to Utah; they are, generally, very small ones. But it is the little difficulties that make the most trouble. People fly into a passion over small and insignificant things, much more frequently than over matters of greater moment. The veriest trifle will often turn the warmest friends into the bitterest enemies. A company of people, who would bear some great trial with patience and quietness, will grumble and cackle like a flock of angry geese about something that is not worth notice.

The Latter-day Saints are famed for the peace, goodwill, and forbearance with which they can travel together, even under the most trying circumstances. This is as it should be. They gather to Utah to build up Zion. They leave their native lands, and sever the ties of kindred, to go where they can serve the Lord and keep his commandments more perfectly than in any other place. It is only consistent, then, that they should strive to feel aright and act aright on the way there. Those who can serve God at home, but cannot serve him abroad; who can praise him in the congregation, but not in the toils of a journey, are not Saints even if they bear the name.

In every stage of the trip to Utah, circumstances will arise which will tend to develop dormant qualities in the natures of the travellers. On shipboard, amid storms and sea-sickness, cooking troubles and close quarters; in the railway cars, while jostling along day and night, deprived of many home comforts and conveniences; on the Plains, camping in the open air, dusty, tired, and travel-stained; the Saints will show more of their true dispositions to each other, and learn more of themselves than they ever did before in their lives. Some who, at home in their every-day, jogg-trot life, appeared amiable and kind, good tempered and contented, will perhaps exhibit the very opposite qualities when thrown into the new circumstances, and shook up with the general mass of a heterogeneous company travelling together to the west. Others who were never celebrated for anything in particular, and from whom no great things would be expected, will perhaps come up to the front in a sudden emergency, and show true fortitude and heroism; or by a continual willingness to help all around them, prove themselves to be worthy of the highest praise. It should be the aim of all to adapt themselves to the circumstances in which they are placed, and to preserve a cheerful and contented frame of mind, and to extend an influence around them which will promote peace, harmony, and general satisfaction. They should avoid excitement. If anything strange or alarming should occur on the way, excitement will do no good, and may produce harm. Saints should learn to be calm and collected under all circumstances. If they will keep down agitation, irritability, and trepidation, and allow nothing to throw them off their balance, they will avoid much unnecessary anxiety and trouble.

Arrangements will be made on board ship for the general comfort and convenience of passengers, and they should be satisfied with those arrangements, and not expect that special measures can be adopted to suit particular whims and peculiar notions. They should be satisfied with the berths allotted to them, feeling that those who have the management of affairs are doing their best for the good of all. It will be impossible to avoid confusion and disagreement, unless the regulations which are made in regard to cooking are strictly complied with. Man is a cooking animal. His temper is often very much affected by his meals,—the way they are cooked, and the time he gets them. On board ship every body cannot cook at once. Neither can every person

choose their own cooking time. Regulations must be made, by proper authority, to ensure order, and those regulations should never be broken nor evaded. Cleanliness is absolutely necessary to the health of the company, therefore the passengers must strictly follow the rules which will be made to ensure it.


The Saints have many privileges and blessings above all other people. One of them is the presence of men holding the authority of God's holy Priesthood, to guide and counsel them in every place and in every condition. Whether by sea or land, on board ship, on the rail, or on the Plains, some one will be appointed to preside over and direct them. They will find it for their good to uphold these men by their faith, prayers, and confidence, and to follow their counsels and instructions with fidelity. Those who take a self-willed, and what they might call an "independent" course, will find sorrow and disappointment in their path. "Follow your leader" is a true "Mormon" motto, and should be remembered and practised forever. Each person should strive to accomplish faithfully any duty which may be allotted to him, and be on hand to assist in anything that it may be necessary to accomplish. The cheerful heart and the willing hand count for far more than the wordy tongue. Some people are always ready to tell what ought to be done according to their wonderful judgment, but never willing to do anything. Such persons look very large and important at the start, but shrink down wofully small by the close of the journey. Every one should be prepared to stand upon his or her own feet, and not expect some one to hold them up all the time. Self-reliance is a great virtue when the Lord is not forgotten, and should be a pre-eminent quality in the mind of every Latter-day Saint. At the same time the weak and feeble must be cared for, and those who can not only help themselves, but are also able and willing to assist others, are worthy of double admiration and esteem.

Brethren and sisters who are about to emigrate, in every step of your great journey remember what you are, and why you are gathering to Zion. Act like Saints of God. Be patient, forbearing, and kind. Help one another. Be charitable to each other's failings. Remember the Lord. When the hour of prayer comes, whether upon land or sea, always gather with the congregation, and let your prayers and praise ascend in unison to the God of Israel. Press forward to the end of your journey, and turn not aside by the way. Shun apostates as you would a pestilence, and turn from the breath of slander as from the noxious air of the pit of death. Do not anticipate troubles, but live one day at a time, enjoying the blessings of the present, and leaving the future to the providence of God. Act so that the pure spirit of truth and peace may abide in your hearts continually, and your journey will be a path of pleasure, and its termination will be to you the beginning of a new life, which will be full of blessing and honor and salvation. )

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ITEMS FROM UTAH.

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 PATENT SOUGHT.—Mr. O. L. Eliason, watchmaker, of Salt Lake City, is about taking out a patent for one of the neatest and most artistic inventions that we have seen for some time. His invention is an improvement in watches,



dispensing with the use of a key in any form, the watch being wound by simply opening and closing the case to see the time. The hands are also set by the same movement of the case. A patent is likewise asked for improved stop works. When fully wound, it runs for eight days. Another point of superiority is, that the mainspring in the barrel maintains an equality of tension through constant winding, which it cannot have when wound in the ordinary manner. Everything about the watch was made here, except the case and dial, which were imported, and could have been made here had there been suitable tools. This, probably, is the first watch entirely made west of the Missouri river. It is beautifully simple, and the improvement is very fine.

Mr. Eliason is an excellent workman; and this is not his first invention. Last year he obtained a patent—through Fred. T. Perris, Esq., who will apply for the patent this year—for a thermometer which operates by the expansion and contraction of a metal coil. His thermometer was pronounced in the East superior to anything in use.

It is gratifying to record these inventions, which, with many others that have never been patented, have originated here. When iron is developed in this Territory, and castings can be readily and cheaply obtained, the inventive power of our people will show itself in a manner that is not now generally imagined.—*Deseret Evening News*.

**NEW SYSTEM OF PHONOGRAPHY.**—Last evening Mr. M. J. Shelton lectured on his new system of phonography, in the 14th Ward Assembly Rooms, to an audience of about 200 persons. After explaining the principles and giving illustrations of the system which he has invented, the lecturer wrote sentences on the black board which were read by two boys, who had been studying it for two days. The audience then requested that sentences be written in the reporting style of the new system, and in Pitman's reporting style. Brother D. Evans was requested to write at the dictation of the audience in Pitman's phonography, and brother Shelton wrote the same in his own. The advantage was decidedly in favor of the latter, for while it occupied about the same space, and every element was represented, in the Pitman style all the abbreviations and contractions were used.

At the close of the lecture, brother David Evans said he had given the new system a little attention, and he was fully satisfied that a person could learn its corresponding style in a few days, while Pitman's would require months; and that the characters of the former and the method of combination by it, could be learned in a few hours. He was not acquainted with its reporting style, but he believed that with a quarter of the practice he had spent on Pitman's system, he could write in Mr. Shelton's system 400 words a minute.

The reporters of the *News* office have paid some attention to this invention, and are very favorably impressed with it. If it fulfils the expectations entertained concerning it, they will adopt it, in preference to Pitman's which they now write; and they heartily recommend it to the public.

Mr. Shelton called at our office this Thursday afternoon, with a couple of pupils who have been studying since Monday. They were presented with a paper written in the first style of the new system, which one of our reporters had in his desk, and they read it off with much facility.

Mr. Shelton proposes to organize classes immediately, and will communicate the principles of the first, corresponding, and reporting styles on very reasonable terms.—*Deseret Evening News*.

**PHONETIC SCHOOL BOOKS.**—We are happy to learn that the Deseret University has engaged the services of Professor Orson Pratt to prepare a series of elementary school books in the characters of the Deseret Alphabet, and that the Professor is putting forth all his ability to accomplish the work. This is another step in the progress of the people of Utah towards that perfection in all things to which they desire to attain. The fact that Elder Pratt is engaged in the task, is a sufficient guarantee that it will be performed with fidelity and completeness. Success to the good work.

**THE PACIFIC RAILROAD.**—We have before us the report of the chief engineer, Gen. G. M. Dodge, of the labors of the division engineers of the U. P. Railroad, for 1866; but as it is very recently published, it may be regarded as the latest information in the surveys. We are under obligations to the General for this valuable record, and as our readers are interested in the direction of the railroad through the mountains, we give an extract from the General's own statement:—

After passing Green River, we follow Black Fork some 80 miles, then commence raising the Wasatch Mountains, and, until the valley of Salt Lake is reached, we are in a mountainous country. Timber on this portion of the route abounds, coal is found, and there are indications of iron, silver, oil, &c.

This mountain range, although having at its western base the largest settlements of any of the Territories, in its mineral resources is but little known. The people in Utah are thrifty, have brought the available portions of the valley under cultivation, and have built up here, right in the heart of what was once considered a grand waste, known as the Great American Desert, a country and city that any State might be proud of.

Along this portion of the line material abounds of all kinds for the construction of the road. Produce for laborers will be found in abundance, at fair prices, and within easy access, and labor to build this portion of the road exists there to-day, without importing a single man or mechanic.

The Pacific Division, from Salt Lake to the California State line, is divided, by the formation of the country, into two subdivisions, the first reaching from Salt Lake to Reed's Pass, in the Humboldt Mountains. This subdivision was examined on the line to the south of Salt Lake by Mr. Reed, in 1865. Its great objection is the desert, 42 miles long. The surveys indicated a practicable route, with easy grades and light work, but a great scarcity of water and timber. Examinations during the latter part of 1866 and the beginning of 1867, indicated a better route to the north of Salt Lake, crossing one arm of the lake, turning Promontory Point on the south, turning strongly north to Spring valley, thence west, skirting the northern rim of Great Desert or Mud Flats, passing through North Passes of Taone and Pequot Mountain ranges, and thence to Reed's Pass, in Humboldt Mountains. This route is shorter from the point where Weber river, Ogden river, or Bear river debouches from the Wasatch range, than the route through Salt Lake City and south of the lake, avoids the desert, and places us in a country, a large portion of which is said to be fine grazing land, and a portion susceptible of cultivation, with a fair supply of water and timber, and, in grades, alignments, and cost, will compare favorably with the line south of the lake. It is also favorable for a branch to Idaho or Oregon *via* Pilot Springs and Raft river to Snake river. Which one of the two lines west of Salt Lake is adopted, our line will

enter the valley of Salt Lake at such a point as to take advantage of either, without detriment to us or derangement to our present surveys or plans. Our surveys have also indicated a practicable route from Fort Bridger down Bear river to Salt Lake valley, or down Bear river to Soda Springs, thence across to Snake river, and down that valley, up one of its tributaries—Goose creek, or in that vicinity—to Thousand Springs valley, thence to Reed's Pass. This route is being examined. Its advantages are supposed to be the avoidance of heavy grades and work, which we encounter in crossing the Wasatch range. In fact, this route turns that range to the north. Before a final location is decided upon this year, our surveys through this country, which were pushed all winter, will be before us, and will develop the main features of any line that can be got through that country.

The last company of engineers, who left here a few days ago, have started to further survey the route north of the Lake.—*Salt Lake Telegraph.*

## MORMON EMIGRATION

*From Macmillan's Magazine.*

Of all the various sects of which Mr. Dixon treats, Mormonism is by far the most important. About the only unfavorable literary criticism I should feel inclined to make about his book is, that he fails to convey any distinct estimate of the relative importance of the different religious bodies about which he discourses so ably and pleasantly. There is nothing to indicate, to a reader unacquainted with the subject, that, while the Mormons are a body whose importance can hardly be overrated, Mount Lebanon is hardly, if at all, more influential than the Agapemones near Taunton, of which Brother Prince was, or is for aught I know, the Messiah.

The superior success of Mormonism to that of other American sects of a similar character I take to arise from the fact that it is grafted upon a system of emigration. The founders of the faith had the wit to perceive that the tendency which carries the surplus population of Europe from the Old World to the New, might be turned into a religious agency. The apostles of the faith as it is in Brigham Young go forth to Welsh peasants, and English laborers, and Norwegian cottiers, and to the poor of every country where the migratory passion has begun to work, and promise them not only sal-

vation in the world to come, but land in this. A friend of mine not long ago was engaged in trying to obtain emigrants amongst the agricultural classes for a distant English colony. He found plenty of persons willing to go, but their reluctance to embark alone upon a long journey proved an almost insuperable obstacle to his success as a recruiter for the colony. Let everybody imagine what it must be to ordinary laborers, who have never known anything of the world beyond the limits of their parish, to set forth, without friends or acquaintances, to seek their fortunes in a strange country where they know nobody. They would like well enough to go, but they are afraid of going.

Now this feeling,—which is, I believe, a very general one amidst the emigrant class,—is made to do service for Mormonism. Converts to the new creed have emigration made easy to them: the whole responsibility of the journey is taken off their hands. They are escorted on their road by men they know; amongst their fellow-converts they have friends, or at any rate acquaintances, already provided for them; and they know that, when they reach the far-away land which seems to them so utterly beyond their mental vision, they will find homes and em-



ployment prepared beforehand. I do not attribute the success of Mormonism solely, or even mainly, to its connection with a well-organized system of emigration; but I do believe that any sect which offered the same or similar inducements would find no want of proselytes.

Mr. Dixon is obviously inclined to think that polygamy is an incident rather than a characteristic of Mormonism. It flourished before a plurality of wives was practically allowed, and would continue, he believes, to flourish even if monogamy were re-

established as an institution. How far this may be true or not is a matter of speculation. But this much is clear, if Mr. Dixon can be at all relied on, that Utah is not at present, whatever it may come hereafter, a mere sink of licentious indulgence. As a body, the Mormons are hard-working, sober, temperate men, actuated by a deep faith and devotion to the interests of their creed. There must be something in that faith which appeals to men's convictions as well as to their passions. X

### SUMMARY OF NEWS.

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**EXPEDITION TO THE NORTH POLE.**—Bergen, May 25. —The German North Pole expedition left this port at three o'clock this afternoon; wind very favorable.

**ITALY—DESTRUCTION OF LOCUSTS.**—Florence, May 14.—In to-day's sitting of the Chamber of Deputies, Count Cambray Digny presented a bill for an extraordinary credit of 300,000 lire to be employed in destroying locusts in Sardinia. The Chamber admitted the urgency of discussing this bill.

**MONT CENIS RAILWAY.**—St. Michael, May 23.—The experimental trains over Mont Cenis, ordered by the French and Italian Governments, have worked daily with great regularity and success. The Duke of Sutherland, Messrs. Brassey, Blount, Buddicom, Brogden, and Fell, directors; Mr. Brunless, engineer; Count Arrivabene, member of the Italian Parliament, and about 50 more travelled over the line yesterday and to-day. The opening for public traffic is fixed for the 8th of June.

It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind.—**SWIFT.**

Justice is the only true conservator of loyalty, obedience, and peace; and if these be worth a nation's pursuit, they are only to be had by showing the profoundest respect to the rights of all.

A woman at Brighton purchased a quart of milk and found a small fish swimming in it. The milkman innocently said he supposed the cow must have swallowed the fish.

The Rev. Dr. Macleod and Dr. Watson were in the West Highlands together on a tour. While crossing a loch in a boat, in company with a number of other passengers, a storm came on. One of the passengers was heard to say, "The twa ministers should begin an' pray, or we'll a' be drooned."—"Na, na," said the boatmen, "the little ane can pray if he likes, but the big ane maun tak' an oar."

It appears that of the 187,776 men, and 187,776 women who married during the year 1866 in England and Wales, 40,609, or 21·6 per cent. of men, and 76,395, or 30 per cent. of women, signed the registers with marks. In Scotland the returns compare more favorably with England, for in the year 1865, 11·4 per cent. of the men, and 22·2 per cent. of the women, signed the registers with marks. The percentage is much higher in Ireland, and in France nearly 34 per cent. of the population do not write their names on the occasion of their marriage.

Upwards of eleven millions of persons, the *Pays* states, passed through the turnstiles of the Universal Exhibition.

A correspondent of the *San Francisco Bulletin*, speaking of the terrible carnage of the Chinese Taiping rebellion, says—"One district is described which yielded 90,000 chests of tea per annum before the war, and is now a desert waste. A belt of land 400 miles long and 200 miles wide is literally without an inhabitant."

The Russian State debt now amounts to 1,219,443,535 roubles (£153,000,000), on which the interest due for the present year is 73,843,505 roubles (£9,230,000). If to this are added the various issues of paper currency in different forms made by the Government since 1859, the total amount of the obligations of the Russian State will be found to exceed 2,000,000,000 of roubles (250,000,000).

In consequence, we suppose, of the virtual acquittal of President Johnson on the impeachment charges, Mr. Stanton has resigned the office of Secretary of War, from which Mr. Johnson had attempted to remove him. General Thomas is acting as secretary *ad interim*, so that we have a realization of the object for aiming at which Mr. Johnson was impeached.

The Catholic Church in Austria has received a heavy blow from the Emperor, who, by signing the bills passed by the Upper and Lower Houses of the Reichsrath, which make the State superior to the Church in all civil acts and rights, has reduced the concordat to a dead letter. The influence of the priestly party, which once predominated in Austria, has by this act been swept away, and for political purposes the sword of Austria will not again be drawn in defence of the States of the Church.

CONDITION OF ROME.—I learnt a few particulars of the condition of things in Rome. No protestant place of worship, except in the house of an Ambassador, is permitted within the gates of the city; hence both the English, Scotch, and American chapels (or meeting rooms), are all together, just outside of the Porta del Popolo. But though truth, as typified by protestants, may be cast out and crucified without the gates of Rome, as its great prototype was without the gates of Jerusalem, still like Him it shall rise again and scatter its persecutors. In the evening I left Rome, with my protestantism intensified, and my dislike of Rome and its institutions greatly increased. Why is it that a city that is the most religiously governed on the face of the earth should present symptoms of misgovernment, that disgrace no other city to an equal extent? Its streets are as dirty as stable yards, and only one, (the Corso) with a raised flagged causeway, and that in some places is only two feet wide, and there is only that street and another (Via Condotti) that possess any claim to respectability, so far as appearance is concerned. It is difficult to turn the eye in any direction without seeing either a soldier, a priest, a policeman, or a beggar. 'Tis true that untold wealth is lavished on the churches, whose priests and altars blaze in gold and diamonds and precious stones, and whose cardinals roll through the dirty streets in gilded coaches, drawn by magnificently caparisoned black horses, and attended by three heavy-liveried footmen to each carriage; but so far as the mass of the people are concerned, they are steeped to the lips in darkness, dirt, and misery. The prisons are crowded, every man is afraid that his neighbor is a spy; trade there is none, speech is dumb, and political action a crime. The souls of the people ask for light, and the Government lights them candles and gives them a display of fireworks; they ask to see Christ, and they are shown a lot of bones and relics of dead men; they ask to "kiss the Son," and they are told to kiss the toe of an old bronze statue; they ask for an atonement, and they are told to climb a staircase on their knees; they ask for political bread, and Government gives them a stone (prison); and this is Rome in 1868, a gigantic prison, where liberty lies bleeding in chains! a dirty theatre, with soldiers and priests for performers, Christ's altar for a stage, and slaves for spectators! a corpse in a flower bed, with many tinted vermin feasting upon its rottenness! a scandal upon the face of the earth, and a disgrace to European civilization!—*John Ripley, in Cook's Excursionist.*